A Divine Prospective:

REPRESENTING

THE JUST MANS PEACFULL END.

In a Funerall SERMON Preached at *Katharine Creechurch*, Aug. 14. 1649.

At the Enterrement of the Remaines of the Right Worshipfull and truly Religious, Sir *JOHN GAYR*, Knight, deceased *July* 20. 1649.

By NATHANIEL HARDY, *M.A.* and Preacher to the Parish of S. *Dionis Back-Church.*

PROV. 28. 18.

Who so walketh uprightly shall be saved: but he that is perverse in his wayes, shall fall at once.

ESAY 32. 17.

The worke of righteousnesse shall be peace, and the effect of righteousnesse, quietnesse and assurance for ever.

LACTANT.

Sicut vita ipsa bonum est si cum virtute vivitur, malum si cum scelere: Ita & mors ex prateritis vitæ actibus ponderanda est.

AMBR.

Pretiosum est videre virum justum, ut videas eum secundùm imaginem Dei: quod foris est nihil prodest, quod intus est sanat.

LONDON,

Printed for JOHN CLARK, and are to be sold at his Shop under S. *Peters* Church in *Cornhill.* 1654.

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A
Divine Prospective.

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THE JUSTMAN'S HAPPY END.

In a Funeral Sermon Preached at
Kathorne Chapel, Anno 1649.

At the Interrement of the Remains of the Right Worshipfull and truly Religious, Sir JOHN GURRIDGE, deceased July 20 1649.

By NATHANIEL HARDY, M.A. and Preacher to the Parish of S. Dunst Back Church.

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Whoso walketh uprightly shall be saved: but he that is perverse in his ways, shall fall at once.

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LACTANT.

Sicut ad Angelis Domini est, si cum virtute pugnare, vincere, & coronari: sic & mori ex praecepto viri justitiae, praemium est.

AMBR.

Ubi sunt qui vitae eorum jucundam, mortem eorum tormentum putant? Ubi sunt qui Christi mortem ludibrio habent, dum in morte Christi sunt?

LONDON.

Printed for JOHN CLARK, and are to be sold at his shop under S. Peters Church in Cornhill. 1654.

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To the VVorshipfull, ROBERT ABDY, Esquire, Son-in-law: Together with his Vertuous Consort, and the rest of the hopefull Sons and Daughters of the right Worshipfull, Sir JOHN GAYR, Prosperity on Earth, and felicity in Heaven.

TO preserve the pretious names, perpetuate the pious memories, and publish the eminent graces of dead Saints, is a due debt from the living. The glory, which from hence redounds to God, the benefit, which hereby accrueth to the Church, the respect, which herein we manifest to them, are all severally, much more joyntly, strong obligations to this service. No fitter instrument for such a worke than the pen, which surpasseth the voice in this double excellency, that it both extendeth farther, and continueth longer, according to that knowne expression of the Poet,

Vox audita perit, littera scripta manet.

These I doubt not (worthy Sir) were the impellent causes moving you to desire a publication of this imperfect piece, in which, if there appeare any lustre, it is no other than what it receiveth from the beames of his vertues, whom it represents. Indeed, what S. Bernard *said of his friend* Malachy, *I may justly apply to your deceased Father; he was, while he lived,* Lucerna ardens & lucens, *a burning and a shining Lamp: and by Death,* Non extincta, sed admota, *not so much put out as removed to Glory. The* light *of his* good words *is still left behinde him, and now* set on a

Can-

Candlestick *to enlighten with its splendour this declining Age of the World.*

The Character here given to this faithfull Servant of God, may by some (who throughly knew him) be justly accounted deficient; by others, (through Envy, or Ignorance at best) be unjustly censured as exuberant. To the former I shall Apologize in the words of the Orator: Pictores pulchram absolutamq; faciem rarò nisi in pejus effingunt, *an exact face is seldome drawne but with much disadvantage. To the latter,* S. Bernard's *expression shall be my Answer,* Testimonium veritati præbeo non affectioni; *my Conscience witnesseth to me, that my Testimony concerning him, was not byass'd by Affection, but measured by verity.*

Plin. 2.

To your Candid acceptance and Patronage (Honoured Sir!) I present these unpolished Lines; the truth whereof I know you can fully, and will freely attest. I have nothing more to adde but a gratefull acknowledgement of your many immerited favours, and my incessant supplications at the throne of Grace, That both your selfe, who esteeme it an happinesse to have been grafted into the Stock of that Worthy Family, and all the naturall Branches of that choise Root, may be daily watered with the plentifull showers of Divine blessing, continually grow up in a resemblance of these pretious Fruits which he brought forth: and finally be transplanted into the Paradise of Blisse, where, together with him you shall be flourishing Trees of Righteousnesse for ever. *So prayeth he, who is*

Yours in all Affection
and Service,
Nathaniel Hardy.

PSAL. 37. V. 37.

Marke the perfect man, and behold the upright: For the end of that man is peace.

THis Psalme is one of those seven, which we finde to be composed according to the Hebrew Alphabet: what was the reason of this order, I am not curious to enquire, since the Scripture is not pleased to expresse: Some onely account it of Musicall concernement, others looke upon it as an help to memory. *Ainsworth* conceives it to be an indication of more than ordinary weight and worth in the matter, this, as in the rest, is eminently observable in this Psalme, which is both of singular use and value. Indeed it may well be styled, *The good mans Cordial in bad times: A Soveraigne Plaister for the Plague of Discontent:* Or, *A choice Antidote against the Poyson of impatience.* Musc. Mol. } in loc.

It is a truth evident in experience, That Gods dispensations towards the righteous and the wicked in this life, are like *Jacobs* dealing with *Joseph's* Sonnes, crosse and strange: *For as he laid his right hand on the Younger, and his left on the Elder,* so doth God oft-times, for the present, distribute with his left hand crosses to the good, and with his right hand favours to the bad; not onely in a literall sense as our Saviour speakes, *He maketh the Sun to shine, and the Raine to fall upon the just, and the unjust*; but in a metaphoricall sense he causeth the *Sun* of prosperity to shine upon the *unjust*, and the *Raine* of adversity to fall upon the *just*: hence it is, that both the Sanctity and the Equity, the holinesse and justice of God hath by many been called in question; it being a probable Argument to carnall reason, that God, in prospering the bad, approves of their wayes, and so is unholy: Gen 48. 12. Mat. 5. 45.

 and

and in afflicting the good, renders not according to their deeds, and so is unjust: Hence it is, that in such times the wicked swell with the timpany of pride, and the weake pine away in a fretting consumption; those are impostumated with selfe-conceit, and these are inflamed with passion: the cure of both, especially the latter, (to wit envious fretting at the wickeds prospering) our Prophet indeavours in this *Psalme*: The medicine which he prescribes, is made up of various ingredients, amongst which, none more operative than a due meditation of Gods final retribution, both to the godly, and ungodly: which as it is principally insisted on throughout the whole; so is it elegantly recommended in the close, and in particular the quiet end of the just, both asserted and assured for our support, and incouragement in the words of the Text, *Mark the perfect, &c.*

Which words may fitly be divided into two generalls, and each of those sub-divided into two particulars: here is, *officium & motivum.*

1. A duty enjoyned, *Marke the perfect, and Behold the upright.*

2. A motive adjoyned, *For the end of that man is peace.*

In the former of these we have considerable,

1. *Objectum propositum*, the object proposed to our view, *the perfect and upright man*, a choice and rare sight both amiable and admirable, well worthy our aspect.

2. *Actus requisitus*, an act required with gemination, to *mark and behold* this man where-ere we meet him.

In the latter of these is observable,

1. *Benificii collatio*, a precious benefit conferr'd upon the *perfect* and *upright* man, which should move us to behold him, and that is *peace.*

2. *Temporis specificatio*, the speciall time mentioned when this benefit shall be conferr'd, and till when we must *marke the perfect man*, and that is the *end, for the end of that man is peace.*

Or, if you please, take notice in the Text of these two parts: here is

1. *Ampla descriptio*, a full and pithy description of a good man, and that both *à qualitate & feliciture*, from the quality of

of his disposition, he is *perfect and upright*. From the felicity of his condition, *the end of that man is peace*.

2. *Apta prescriptio*, a fit and suitable prescription in reference to both these, that we should *marke*, *and behold* him in himselfe, and in his end *marke the perfect*, &c.

And in this method I shall now handle the Text, craving divine inspiration, and your attention, that I may so speak the *words of truth and uprightnesse*, and you may so *marke*, and *behold* what shall be spoken, that the *end* of the Sermon may be glory to God, *peace* and profit to every one of our Souls: and so I begin with the

1. Generall of the Text, the good mans description: And therein,

1. The quality of his disposition in that double expression, *perfect* and *upright*, two words not much different in sense, yet both emphaticall in phrase, and will require a distinct explication.

The first tearme we meet with is *perfect*: but where shall we finde the man to whom this character belongs? sure the Psalmist rather describes what the good man should be, than what he is, if we look upon the most eminent Saints in Scripture, we shall find not one of them daring to assume this title unto themselves: *Job* saith of himself, *If I say I am perfect, it shall prove me perverse*, Chap. 9. 20. *Paul* plainly denyes it of himself, *not as, though I had already attained, either were already perfect*, Phil. 3. 12. *Et quis id sibi arrogare audet, quod* Paulus *ipse fatetur, se non comprehendisse?* saith S. *Bernard* excellently; and who is so arrogant as to thinke himself more holy than this chief Apostle? but yet *let God be true, & every man a lyar*, who affirmes that of *Job*, which he denies of himself, that he was a *perfect and an upright man*, Cap. 1. 1. Let not S. *Paul*, who was immediately inspired, be thought to contradict himselfe, who in the forementioned place, *ver.* 15. reckons himselfe among those that are perfect, *Let us, as many as be perfect be thus minded*, that therefore these seeming contrarieties may be reconciled, and the nature of this perfection unfolded: be pleased to observe these distinctions. 1. Bernard. Rom. 3. 4.

1. Divines well distinguish of a double perfection, it is *absoluta*, or *comparata*. That is absolutely *perfect*, to which nothing (that may be accounted truly good) is wanting: and thus he

onely is *perfectus* who is *infectus*: God, who made all things, and himself is not made, only injoying an all sufficient perfection, in, and of himself. That is comparatively *perfect*, in which, notwithstanding some wants, there is a fulnesse compared with others.

Thus every Saint is *perfect*, in comparison of the wicked, among whom he liveth. In this respect it is said of *Noah*, *That he was a perfect man in his generations*, his grace compared with the wickednesse of the Old World, well deserving the name of perfection; indeed every upright man is *perfect*, in comparison of them who are openly bad, or but openly good; stained with wickednesse, or but painted with holinesse.

Gen. 6. 9.

Thus one Saint may be *perfect*, if compared with another, the strong Christian in respect of the weake, whom he out-strips in Grace and Piety: such Saint *Paul* meanes, when he saith, *We speak wisdome among them that are perfect*: that is, such as have attained to greater measures of grace than others. It was said of *Benaiah*, *He was more honourable than thirty, but he attained not to the first three*, and though no Saint can ever attaine to the perfection of the *first three*, the blessed Trinity: yet many Saints may be honourable amongst *thirty perfect* in comparison of those among whom they live.

1 Cor. 2. 6.

2 Sam. 23. 33.

2. We must further distinguish of a double perfection; it is *extrinseca* and *intrinseca*. Extrinsecall perfection, so called because by imputation, is that which every Beleever is partaker of through the perfect righteousnesse of Christ, whereby all his imperfections are covered: In this respect, the Author to the *Hebrews* tells us, *That by one offering he hath perfected for ever them that are sanctified*: and S. *Paul* tells the *Colossians*, *That they were compleate in him*, meaning Christ. Indeed, *omnia Dei mandata tunc facta deputantur, quando id quod non fit ignoscitur*: divine commands are then in Gods account fulfilled, when our defects for Christs sake are pardoned: and the Evangelicall perfection of a Christian consists not *in perfectione virtutum, sed remissione vitiorum*, in the completion of our graces, but remission of our sinnes.

Heb: 10. 13.

Colos. 2. 5.

August.

Id.

Intrinsecall perfection so called, because by inhæsion is no lesse rationally than usually thus distinguished, there is *perfectio partium & graduum*: He is said to be *perfect*, *cui nihil deest eorum*,

eorum, quæ ad statum salutis necessaria, who wants no graces that accompany salvation; or he is perfect, *Cui nihil deest in gradibus gratiarum & virtutum*: who is not defective in the measures of those graces: both these are frequently, and fitly illustrated by the resemblance of a child, and a grown man; the one whereof hath all the essentiall and integrall parts of a man, the other a compleate use and measure of those parts.

If we speak of the latter kind of perfection, there never was, nor shall be, nor can any meer man in this life attaine to it; indeed *the spirits of just men* in Heaven are *perfecti*, made *perfect*, but on earth they are only *perficientes*, striving to be perfect; our perfection here, is *in fieri, non facto*, accomplishing, not accomplished. *Non plenam induimus perfectionem, donec totam exuimus infectionem*, we cannot wholly put off the ragges of corruption, and therefore not fully put on the robes of perfection: We may be *sine querela*, not *sine culpa*, without blame in regard of grosse enormities, not without blemish in respect of sinfull infirmities. True it is, the Scriptures call upon us to *be perfect, as our Father in Heaven is perfect. Non ut tantum præstari possit quantum suadetur*, not that we can fully acquire what is required, but to shew *quousque conari oportet*, at what our desires must aime, and to what our endeavours must tend. This perfection is not *patriæ*, but *viæ*, reserved for the country, not to be attained while we are in the way; in this regard all our perfection here consists in these two things:

Heb. 12. 22.

Mat. 5. 48. *Aug. Lib. 6.*

1. A penitentiall acknowledgment of our imperfection: as the best wisdome is to see our folly, so the highest perfection is to bewaile our deficiency; and therefore we shall still finde those that have been in the highest forme of grace, most sensible of the want of grace, poverty of spirit being an inseparable attendant of the riches of piety. This made *Job abhor himself in dust & ashes. David* pray, *Lord enter not into judgement with thy servant*: And *Paul* acknowledge *himselfe, to be lesse than the least of all the Saints.* Excellent to this purpose is that of S. *Austine, Ad virtutis perfectionem pertinet etiam ipsius imperfectionis & in veritate agnitio & in humilitate confessio*: an humble confession, and a faithfull acknowledgement of our imperfection conduces much to our perfection: and the same Father commenting upon that of

Job 42. 5, 6. Psal. 143. 2. Ephes. 3. 8.

the Apostle, *as many as are perfect*, thus illustrateth it, *quotquot perfectè currimus, hoc sapimus, quod nondum perfecti simus, sed illic perficiemur quò perfectè currimus*, as many of us as run perfectly the race of piety, are sensible of this, that as yet we are not perfect, but shall then be perfected, when we come to the place to which we run.

2. A zealous progresse to, and endeavour after this perfection: So *Aquinus* expounding that exhortation of Saint *Paul*, *be you perfect*, renders it *tendatis ad perfectum*, tend to, and strive after perfection: *Indesinens proficiendi studium, & jugis conatus ad perfectionem, perfectio reputatur*, a continued desire of increase, and daily endeavour after perfection, is accounted as our perfection: God here dealing with us as an indulgent Father with the child that drawes the arrow as far as he can to reach the mark, esteeming it as if he had drawne the arrow to the head, and hit the mark: in this sense it is, that as God doth repute the Saints, so the Saints have reckoned themselves amongst the number of the *perfect*, *Magnum illud electionis vas perfectum abnuit, profectum fatetur*, saith Saint *Bernard* concerning *Paul*, that chosen vessell, accounted his perfection to be his profection, pressing *towards the marke, for the price of the high calling of God in Christ Jesus*. Indeed the *Papists* superciliously assert a possibility of perfection to every Christian in an exact observance of the whole Morall Law; nay, to some, as their Monasticall Votaries, a possibility of that perfection, which according to their tearmes is not onely *precepti*, but *consilii*, a fulfilling of precepts, but counsells, whereby they performe workes of supererogation, and so contribute to others as well as their owne salvation; nor doe we want those among our selves, who fondly dream of an unspotted purity, and perfection, attainable in this life, but to these I may fitly apply those words of S. *James*, *Ye rejoyce in your boastings, all such rejoycing is evill*; these vaunting brags are an Argument not of strength of grace, but height of pride: Oh let us never account our selves to have attained sufficiency, but still endeavour to be proficients, ever remembring that it is with our graces, as with numbers, no numbers so full, but still more may be added; no measure of grace so great, but its capable of further measure. But then,

Aquinas in 2 Cor. 13. 11.

Nemo perfectus qui perfectior esse appetit, & è perfectiorem quisque se probat, quod ad majorem tendit perfectionem. Bernard.

Bernard.

Phil. 3. 14.

James 4. 16.

2. If

2. If we speake of a perfection in the former sense, to wit, of parts: So it is true of every Saint, he may, nay he must be *perfect*, though not as touching exact performance continually, yet as touching constant resolution habitually; though not throughout sanctified, yet sanctified *throughout* in *spirit, soul, and body*; and in this construction the later word is a fit explication of the former, *perfect* being no more but *upright*; thus *Hezekiah* in that Prayer upon his sick bed joynes these two together, *in truth, and with a perfect heart*, thereby intimating that perfection, which he had attained, was not in regard of degrees, but truth of grace, accounting his heart *perfect* because *upright:* Upon this ground it is, that *Asa*, *David*, and others, are said to have their hearts *perfect*, notwithstanding their lives were in some particulars scandalous, divine mercy passing by their defects, and accepting the uprightnesse of their intention, instead of perfectnesse in action. That charge against the Church of *Sardis* is very observable to this purpose, *I have not found thy workes perfect before God*, which were it to be understood of exactnesse, according to the rigour of the Law, might be an accusation against any, even the purest Church to whom Christ wrot, and therefore is to be construd a want of sincerity, which is perfection according to the tenour of the Gospell: Yea, which is farther considerable, this makes our *workes perfect before God*, because so accompted in his esteeme, it being uprightnesse that fills up both our Graces and duties. Hence it is that in some places of Scripture, the word which is here read *perfect*, is rendred *upright*; so in that counsell of God to *Abraham*, *walke before me, and be upright*. And that assertion of the Wise man, *He that walketh uprightly, walketh surely*. And of this Text it selfe I finde one translation reading it *Integrum*, another *Simplicem:* whereof the one is opposed to rottennesse, the other to double-mindednesse. So that the perfection which the Text requires is a freedome, not from all sinne, but from hypocrisie: the *perfect* is no more than the sound, or single hearted man; and so the same, with *upright*, which is the

1 The. 5. 23.

Isay 38. 1. 3.

1 Kings 15. 14.

Christus non loquitur de infirmitatibus, sanctorum communibus, sed accusat singularem Episcopi hypocrisin. Opera igitur plena non absolute perfecta, sed sincera negat in illo se invenisse, Par. in loc. Rev 3. 2.

Gen. 17. 1. Prov 11. 18.

Musc. Fœlix & simplex in unoquoque genere est perfectum.

Second tearm to be considered. I am not ignorant that some Interpreters reading the first word, *Innocentem*, and this latter *Rectum*, understand both in reference unto men, expounding him to be innocent, who doth no injury, and him upright that observes equity

Prior abstinentiam damni, posterior collationem boni denotat, Hug.

equity among men. Others refer the first word to God, the latter to Man; restraining the sense of this word *upright*, to the integrity of our dealings with those, among whom we converse: And thus 'tis an undoubted truth, The good Man is both *perfect* towards God, and *upright* towards Men; giving as God, his right, so Man his due. Piety is ever a friend to Equity, and Religion to Justice; the whole Law is copulative, and obedience conjunctive. 'Tis observable, that Saint *James* defining or rather describing, *pure and undefiled Religion before God*; makes mention of those duties of *visiting the Widow, and the Fatherlesse*, which belong unto the second Table: Indeed, he cannot be a right worshipper of God, who is not upright, and charitable in his conversation towards men.

Nulli nocumentum inferendo, justè cum proximo agendo. Lyr. *Respicit innocentia Deum, æquitas proximum.* Hug.

James 1. 25.

But I rather conceive, both the terms are of equall extent, the latter being added *exegetically* for the unfolding of the former: 'tis a word both extensive, & exclusive, exclusive of the hypocrite, extensive to the weak; 'tis a bar to keep out the one, & a key to let in the other: none are on the one side more ready to boast of perfection than Hypocrites, that *generation* being commonly *pure in their owne eyes*; But, indeed, they are so much the more imperfect, because, notwithstanding their pretences to singular purity, they are full of odious hypocrisie. On the other side, weak Saints being conscious of their owne defects, are apt to exclude themselves from the number of the perfect: and therefore, that they might not be too much discouraged, the Psalmist joynes to this harsh terme, *perfect*, the milde phrase of *upright*; that we might know by the one, what he meanes by the other, and when the sense of our infirmities forbids us, the sight of our integrity may encourage us to account our selves *perfect* because *upright*.

It will be needfull then a little to enquire, who is this *upright man*. The Originall Verbe from whence the word in the Text comes, signifies in *Kal, rectum esse*; in *Pihel, complanare*: and the Noune notes such a man, whose heart is right, & wayes are plaine: particularly there are two things which make up the frame of an upright spirit; to wit, measuring all our actions by a right rule, and levelling them at a right end.

First, the upright man squares all his actions by a right rule; carnall

carnall reason cannot byas him, corrupt practice cannot sway him, but Gods sacred Word directs him: Hence it is, that his respect is universall to all Divine Precepts, avoiding all Evill, performing all Good without exception. This was the Character of *Josiah*, of whom its said, *He turned to the Lord with all his heart, with all his soul, and with all his might, according to all contained in the Law of* Moses: Indeed, the upright Man with *David*, *esteems Gods precepts concerning all things to be right*, & therefore is carefull to observe them. Hence it is, that he's the same Man at all times, in all places: what the Philosopher sayes of a good Man, is true of him, he is τετράγωνος, like a Cube, or square, or like a Die, that falls alike every way, because at all times, and in all societies, he acts by one and the same Rule; 'Tis a good saying of one that pretends to be Saint *Cyprian*, *Ea non est religio, sed dissimulatio, quæ per omnia non constat sibi*; That is not Piety, but Hypocrisie, which is not in all things like it selfe, since the upright Man measures every action by the straight line of Divine Prescript. And

2 Kings 2. 23, 25.
Psal. 119. 128.
Arist.
Auct de duplici Martyrio.

2. He levells all his actions to a right end: Where integrity is in the heart, Gods Word is in the hand, and his Glory in the Eye, as Zeale is the *intention* and fervour of every Grace, so sincerity is the *intention* and bent of the heart in every duty; the load-stone of an upright soule is not selfe-interest, but Gods honour; he casts no squint-eye at by-respects, but lookes directly forward at his Creators Glory; it was the blemish which Satan thought to cast upon *Job*, that his obedience was mercenary; and therefore he saith, *Doth* Job *feare God for nought?* but it plainely appeared, that though Gods Blessings were incouragement to, yet not the principall end of his Service, and therefore God gives him the Character of an *upright* Man. It is observable in that counsel God gives to *Abraham*, these two are joyned together, *Walke before me, and be upright*: Since the upright man ever walkes before God, and that not onely because he walkes as under Gods eye, but as having his eye upon God, desirous to magnifie him in all his actions. That resemblance of *Pachomius* an Abbot is remarkable to this purpose, who digesting his numerous Monks into various Classes, according to the Letters in the Greek Alphabet, suited the names he gave them to

Job 1. 9.

the natures he observed in them: Thus those whom he found Politicians and dissemblers, he compared to the letters ζ and ξ, which are full of crooked turnings; those whom he observed to be plain-hearted and upright, to the letter ι, which is carryed right upwards. So indeed is the sincere Saint in all his actions, fixing his eye upon the glory of God; and the man who is thus qualified, is he to whom this tearme of *upright* may fitly be applyed.

To winde up this first branch in a briefe Application.

It is a note not unworthy our observation, that the Psalmist in the following verse makes mention of the wicked in the plurall number; but in this verse, speaking of the good, useth the singular: to intimate to us, there are many *transgressors* to one *perfect*; many *wicked*, to one *upright* man. The Prophet bids us *Behold the upright*; but alas, where shall we find one *upright* man to *behold*? It is storyed of *Diogenes*, that at noon day he went about the streets with a candle lighted; and being asked what he did? returned this answer, *Hominem quæro*, I seek for a Man: meaning one that might deserve the name of a man. And we finde that it was Gods command to the Prophet, that he should *Run to and fro through the streets of Jerusalem, and seek in the broad places thereof, to finde a man that executed judgement.* Should we take the same course to finde the *perfect and upright man* in the Text, how long should we be in seeking? Pretenders to perfection, Professors of sanctity, this Age swarmes with, but few practicers. Facings of Religion were never more in fashion, but the Linings of Piety never more out of request. That *Subtile malum, secretum virus, latens venenũ*, as *Chrysologus* fitly termeth it, lurking snake, subtile evill, and secret poyson of hypocrisie hath stung, surprized, and infected the most among us.

פשעים
רשעים
רם ישר

Jer. 5.10.

Of old, a third part of the Inhabitants of *Britain* were called *Picti*, in a Morall sense it is a word may well fit the greatest of this generation, since what our Saviour said of the Pharisees, is true of most among us, *They are like to whited Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleannesse.* How justly might I here expatiate in a bitter complaint of the raging hypocrisie in this age; but the

Mat. 23.27.

the truth is, none are more deafe to reproofes than hypocrites; and therefore leaving them to their delusions, I shall close up this with a word of Exhortation: Nor can I doe it better, than according to the Translation which the Septuagint and the Vulgar give of this clause, who render the first word שמר in the most common acception, which is to keep, or preserve, and take the Concrete as put for the Abstract, *perfect* and *upright* for perfection and uprightnesse. Oh let us keep Innocencie, and look to Equitie; embrace Perfection, and follow Uprightnesse It is good counsell S. *Cyprian* giveth to this purpose, Let us consider the titles Christ giveth his people, and by them learne our duty. *Oves nominat, & innocentia Christiana ovibus æquetur; agnos vocat, & agnorum naturam simplicem simplicitas mentis innitetur:* He calls us Sheep, oh let us resemble them in Innocencie; he styles us Lambs, oh let us be like them in simplicity. Indeed no man more amiable in Gods eye than the upright. *David* knew this well, which made him say, *Behold thou desirest truth in the inward parts.* It is fitly to be noted, that the word *Jesurun*, which is given to Israel, and is derived from ישר *upright* in the Text, is rendred by the LXXII. ἠγαπημένος, which signifieth *beloved:* and the Verbe ישר signifieth both *rectus fuit*, and *placuit*, especially when in construction with עינים according to the Latine phrase, *rectum esse in oculis*, it is as much as *placere*, all intimating, how acceptable Sincerity is in Gods sight.

φύλαξον ἀκακίαν, καὶ ἴδε εὐθύτητα. Sept. *Custodi innocentiam & vide æquitatem.* Vulg.

Psal. 51. 6.

Levit. 32. 15. 33. 26.

1 Reg 7 12.

Nor is it more pleasing unto God, than profitable unto us: this is it which enlivens our graces, inlargeth our comfort, and obtaines a reward. *Nihil simplice corde felicius*, none more happy than the upright soule. Keep Innocencie, and it shall keep thee: Preserve Integrity, and it shall preserve thee. So true is that of *Solomon, He that walketh uprightly, walketh surely.* ecurity is ever the attendant of sincerity. There is no such way to stand firmely, as to walke uprightly. In a word, let Uprightnesse be thy path, and then Gods Spirit shall be thy guide, his Angells thy guard, his Word thy light, and Peace thy end, which leads me to the

Greg.

Prov. 10. 9.

2. Branch of the first Generall, namely, the felicity of a good mans condition, *for the end of that man is peace.*

ὅτι ἐστὶν ἐκλελειμμένα ἀνθρώπῳ εἰρηνικῷ.

The Vulgar following the Septuagint, read this clause in a far different translation, *Quoniam sunt reliquiæ homini pacifico*, because there is a remainder to the peaceable man. Nor is this construction altogether incongruous to the Hebrew phrase, and therefore give me leave a little to prosecute it.

And here we meet with another character of a Saint, he is איש שלום *a man of peace*. Those beasts that were wilde in the field, became quiet in the Arke. The Church is a Shulamite, a *mother of peace*, called *Hierusalem*, a *vision of peace*, and all her members must be *sons of peace*. It is written in the Law of *Mahomet*, that God made the Angells of light, and the Devils of flame. Sure I am, they are devilish spirits that delight in the flame of contention: Angelicall men, who love the light of peace. *Melchisedech*, that signifies King of Righteousnesse, was King of *Salem*, that signifies peace. Indeed nothing more inclines us to peace, than grace. Saint *James* describing the *wisdome from above*, saith, *it is first pure, then peaceable*, *James* 3.17. And S. *Paul* joynes together *peace* and *holinesse*, *Heb.* 12.14. since there cannot be a right practice of holinesse, without a sedulous pursuit of peace. No man more after Gods heart than *David*; and if you would observe his temper, view the character he gives of himselfe, *Psal.* 120. 7. *I am for peace*; or as the Hebrew expresses it more emphatically, *I am peace*, as if he were made up of peace. Indeed Hypocrisie is ever accompanied with pride, and no wonder, if (according to *Solomons* Proverb) *by pride commeth contention*, whereas sincerity is ever attended with humility, which is the nurse of peace. Nothing more usuall with Hypocrites, than under pretence of advancing holinesse, to foment divisions; but the *upright* man endeavours to build Gods *Temple without the noyse of axes or hammers*. So fitly doth this expression agree to him, he is a peaceable man.

אני שלום

Prov. 13. 10. *Illud pro certo habemus esse vel quasi homini pacifico hominem integrum, qui cum omnibus pacifice versatur reliquias & posteritatem & successionem generis habituri.* Agel. in loc. *Dabit Deus homini pacifico, ut relinquat filios post se.* Lor. in Loc.

To this man of peace, *sunt reliquiæ*, saith the Vulgar, there are the remainder: that is, say some, of a prosperous posterity, a blessing which God is often pleased to confer upon his Saints. And in this construction we find the Hebrew word sometimes rendred, so *Psal.* 109.13. אחרית the same word with this in the Text, is translated *posterity*. With these Arrows God vouchsafeth to fill the just mans Quiver, these olive plants he sets round about

about his Table, they are the *heritage of the Lord*, and that *reward* which he sometimes gives to the *upright*. This is that blessednesse which *David* promises to the man that feares the Lord, *His seed shall be mighty, and his generation blessed.* Some men count Children, Bils of Charges; but God puts them on the accompts of mercies. 'Twas a pretty answer that *Cornelia* gave a noble Lady, who lodging in her house, shewed her all her jewells, with a desire to see her riches; She bringing forth her Children which were newly come from School, said, *Hi unicè mihi sunt thesauri*, These are my onely treasure. Such indeed are Children, no small riches where God sends them; which made the Comœdian to say, Μακάριος ὅστις εὐτύχησεν εἰς τέκνα, a numerous progenie, contributes much to temporall felicity. And this is promised to the *upright* and *peaceable* man, as his *remainder*.

Psal. 112. 2.

Others conceive this *remainder* to be understood of a good name, which the just and peaceable man leaves behind him. It was a true saying of him in *Plautus*, *Si bonam famam servasso, sat dives ero*, To obtaine and preserve a good name, is riches enough. Yea *Solomon* compares it with, and extols it above *a precious ointment*, This is that blessing which usually attends upon the good. So true is that of the Poet,

Reliquit justus post mortem suã memoriam justitiæ suæ bonam, & Deus sibi reliquit præmia æterna. Aug.

Eccles. 7. 1.

Et memorem famam qui bene gessit habet. *Ovid.*

Which if you please you may English by that of the Psalmist, *The Righteous shall be in everlasting remembrance.*

Psal. 112. 6.

When *Socrates* was asked, how a man might get and keep a good report? He returned this answer, *Si talis esse studeas, qualis haberi velis*, by endeavouring to be indeed, what he would be accounted. Such is the practice of an *upright* man, and as none lesse lookt at, so none is more blest with a good repute among men than he: That of *Solomon* being ever verified in experience, *The memory of the just is blessed.*

Prov. 10. 7.

Finally, some understand this *remainder* to be of a glorious reward, which all just & peaceable men shall be partakers of, a construction that may well fit the Originall, which sometimes is put for a reward: So *Prov.* 23. 18. it is most aptly read, *Surely there is a reward, and thine expectation shall not be cut off.* Never any man kindled a fire in vaine on Gods Altar. So true is that of the Wise man, *He that sowes righteousnesse shall have a sure reward*, *Prov.* 11. 18.

Reservat reliquias paradisi gaudium æternum. Hug. *Præmia æterna Deus justis reliquit.* Lor.

Dionysius causing Musitians to play before him, promised them a great reward; having plaid a long time, they expected their Pay: but he told them, they were paid already, since, as they had pleased him with Musick, so he them with hopes of reward. But, God deales not so with his Servants, he feeds them not with vaine hopes, but sure accomplishment of his gracious promises. *There remaineth a rest to the people of God*, saith the Apostle, *Heb.* 4.9. And *Reliquiæ sunt*, saith the Vulgar here, there is a *remainder* of blissefull recompence to the *peaceable* Man. To end this therefore, *Quærite pacem ut inveniatis præmium*, let Peace be our work, that Glory may be our wages; ever remembring, that while the rough *Esaus* of the time hunt after Venison, it is the smooth-plain-hearted, and quiet *Jacob*, that carryes away the Blessing.

But to handle the words according to our Translation, as being most consonant to the Sense, and suitable to the Originall, *The end of that man is peace.* A clause wherein each word is Emphaticall, and deserves a serious View.

The end, indeed the beginning, and middle of the upright mans dayes are *full of trouble*, but his end is rest: The life of a Saint is a continued *warfare*, with Satans temptations, his own corruptions, and the worlds persecutions; but at his death he shall *enter into peace*: For the present, none under worse slavery than the Good, but at the last, there shall be a year of Jubilee: We are here in the world as upon a Sea, continually subject to stormy Windes, and rouling Waves; but when we come to the Haven, there shall be a serene Calme. It is not unworthy our observation, that the Hebrews use this word in the Text, to signifie both a reward, and an end; thereby intimating to us, that the reward is not given till the end; when the *evening* was come, then the labourers received their Wages; and at the end of our lives, shall be the collation of our Recompence.

Of that man, to wit, *exclusivè* of him, and none but him, *Fine discernuntur reprobi ab electis*; it is the end makes the difference between the wicked and the good: Indeed, *Solomon* affirmeth, *That there is one event to the Righteous, and to the Wicked, to the Cleane, and to the Uncleane; to him that Sacrificeth, and to him that Sacrificeth not*; but that respects the matter, not the manner of their end, both end by death, but not alike; and though the one

Moll.

Eccles. 9. 2.

as

as well as the other, must die, yet the one doth not die *as well* as the other: Indeed, to the Bad, *Primum optimum*, to the Good, *Ultimum*, the Wicked mans Wine is best at first, the Good mans at last: the Devill deals by the one as *Jael* by *Sisera*, speaks them fair at first, till he hath lulled them asleep in security, & then he involveth them in misery. But God doth by us, as the *Hebrew* was to doe by the *Captive Woman* which he Marryed: at first he appointeth us a time of mourning, but afterwards he vouchsafeth us the fruition of himselfe in Glory. The fresheſt rivers of carnall Pleasure shall end in a salt Sea of despairing Tears; whereas the wettest Seed-time of a pious Life, shall end in the sun-shiny harvest of a peacefull Death. In a word, the Transgressour, how pleasant soever his beginnings be, his last shall be dolorous; but the upright, how troublesome soever his Life be, his death shall be joyous; for *the end of that man*

Judg. 4. 2.

Deut. 21 13.

Is peace: This word *Peace*, you may please to look upon in a double acception,

1. More specially for the particular blessing of peace, which ever accompanies the upright Mans end: Indeed, both Victory and Peace waite upon the just Man at last. What *Cyrus* said of *Abradatus*, when he saw him lie dead in the Field, that his end was Honourable, νικῶν γὰρ τελευτήκε, because he dyed a Conqueror, is true of the Christians end, who dyed a Victor over all the powers of Darknesse, Sinne and Satan, Hell and Death, being all subdued under him, and as his end is Victory, so Peace. The Verb, שלם from whence the Noun שלום, in the Text comes, signifies in *Pihel*, both *perficere* and *retribuere*, the perfect Man shall be recompenced. In *Kal*, both *perfici*, and *pacem habere*, *qui perfectus fuit pacificus erit*, the perfect Mans recompence shall be Peace. Peace with God, who is reconciled to him in the Bloud of the Lamb; Peace with men, no out-cryes of the oppressed upon him; Peace with himselfe, no perturbations within him. Indeed, this peace of Conscience he enjoyes in Life, but especially at his Death. Oh what serenity and calmnesse, tranquility and content, possesses the dying Saint; when being come to his Haven, the musick of a well-tun'd Conscience welcomes him to the Shore: then it is that he becomes διδάσκαλος εὐθυμίας a teacher of tranquility to all that behold him; then it is that being

Xenoph.

Chrysost.

Dionys. ing come to the last act of his life, ἐκφορουνῆς ἱερᾶς ἐμπλήρωται, he is filled with sacred exultation in a sense of his reconciliation with God: What S. *Bernard* saw in holy *Gerrard*, is frequently

Bern. observable in upright Men, *Actitus sum ego ad id miraculi, videre exultantem in morte hominem, & insultantem morti:* I beheld him, saith he, exulting in Death, and insulting over Death. Thus doe good Men die triumphing in their Victory, and rejoycing in their Peace. So that what *Gregory Nazianzen* saith, concerning his Sister *Gorgonias* death, may be applyed to every *perfect* man when he Dieth: it is πανηγύρεως ἡμέρα, his Dying day is his Holy-day, and his Funerall his Festivall. In a Word, what *Simeon* desired of

Luke 2. 29. God, and God promised to *Abraham*, is performed to every up-
Gen. 15. 15. right man, he *departs* hence, and goes *to his Father in peace*, *For*
Pacis vocabulũ apud Hebræos latissimè patet. Drus. *the end of that man is peace.*

2. The word rendred *Peace* in the Text, is sometimes taken
Moll. in loc. more generally for prosperity, safety, and all good things; in the extent of its signification it notes perfection, to which is required a confluence of all good, and in this latitude we may take it here. So one paraphrases upon the Text, *tandem post varias calamitates eripitur, ut sit beatus & felix, his end is peace:* That is, at length he is delivered from afflictions, and invested in an estate of Blisse and Glory. Such indeed is the *upright* mans condition in the end, when he shall arrive at that place, *Ubi nullum deerit bonum, nullum aderit malum*, where there shall be an absence of all evill, & a concurrence of all good, where that shall be verified which is promised, *Rev.* 21. 4. *God shall wipe all teares from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former things are past away.* In a word, where there shall be, *Vita æterna, beatitudo perfecta, summa voluptas*, as Saint *Bernard* sweetly; fulnesse of Joy, perfection of Blisse, and eternity of Life: *Ubi juventus nunquam senescit, decor nunquam pallescit, Amor nunquam tepescit, salus nunquam marcessit, gaudium nunquam decrescit, & vita terminum nescit*, as S. *Austin* elegantly, Where there is Youth ever flourishing, Beauty never fading, Love ever constant, Safety never wanting; Joy alwayes exceeding, and Life never ending. 'Twas a Custome among the *Athenians* at their Marriages, that a Youth of knowne Ingenuity, carrying a Van full of Corne and Ake-

Akehornes, should solemnely pronounce these words among the People, ἔφυγον κακὸν, εὗρον ἄμεινον, *I have escaped bad, and found better.* How joyfully shall the Saints in that last day, when they shall be called to the *Marriage Supper of the Lamb*, take up the like acclamation, we are passed through all our troubles, and have found durable joyes; we have escaped out of an *Egypt of bondage* through a *Wilderness* of sorrowes, unto a *Canaan* of blisse. *Nauta dulcia patriis oscula littoribus figunt, liberatos se periculis, absolutos erroribus gratulantes:* The Marriner that hath been preserved from many violent Stormes, and outragious Tempests, does not with more full contentment kisse his native Shore, than the upright Man after various sorrowes here indured, enters into the joy of his Lord. So true is this of the Psalmist in the largest sense, *The end of that Man is peace.*

Rev. 19. 9.

Ambros.

To end this in a profitable use to our selves:

1. *Si vis in pace mori, sis servus Dei*; as we desire to have Peace in the end, let Piety be our Race. Twas *Marcus Aurelius* his dying Counsel to his Son *Commodus*, That if he would live quietly, he should live justly. Let me a little alter it, if you would dye peaceably, live uprightly. The *Pythagoreans* did promise a good hope to them in the end, who studyed Philosophy: We have a surer word of promise, that *peace* shall be at last to them that study Perfection *Socrates* was wont to say, that καλαὶ ψυχαὶ, good Souls do goe hence with hope; Indeed they, and none but they, whose hearts are upright can depart hence in a sure expectation of bliss, εὐθανασία, a truly serene death is asserted by the Stoicks to be the onely portion, ἴδιον ἀγαθῶν of good and vertuous Men: and we see the Spirit of God in the Scripture appropriates it onely to perfect, and upright men. It is a fond presumption of those, who live in hope to dye happily, though they live wickedly. *Doe men gather Grapes of Thornes, or Figs of Thistles?* saith our blessed Saviour. Its in vaine to expect the *Grapes* of Peace, and *Figs* of Comfort upon the *Thornes* and *Thistles* of Wickednesse: We never read of one that lived well, and dyed ill, and but of one who lived ill, and dyed well. What madnesse were it for a man that soweth his Field with Cockle, and Tares, to look for good Corne at the Harvest? No lesse desperate is their folly, who think to reap Peace and Glory from the seeds of

Bern.

Mat. 7 16.

Gal. 6. 7. Sinne and Hypocrisie. *Be not deceived, God is not mocked: For whatsoever a man soweth, that shall he also reap.* It is the asseveration of God himselfe, *There is no peace to the Wicked.* True it is, for the present, they have a senselesse stupidity, but *tranquillitas ista tempestas*, their sleepy Consciences shall at last awake, and bite: and though not alwayes sensibly, yet certainly, not in their owne apprehension, yet in Gods determination the end of the wicked is destruction: As therefore we desire our end may be *everlasting life*, let us now bring forth *fruit unto holinesse.*

Isay 48. 22.

Rom. 6. 22.

2. Let the *upright* learne, with patience, to waite for their peacefull end: working Righteousnesse, is called in Scripture a *Sowing*, among others no doubt for this reason, that as there is a space between the Seed-time, and the Harvest, during which the Husband-man waits, so is there between the worke, and the reward. The Prophet tells us, he that *beleeves makes not haste.* Faith is sure of the thing, and therefore is content to stay the time; for the most part, our expectations are too short breath'd, and as we post-date our duties, so we ante-date our mercies: We doe in this case as the unjust Steward, who, when an hundred should have been set downe, caus'd the debtor to *take his bill and write fifty.* When mercy is to be vouchsafed an hundred dayes hence, we take our Bill, and write downe Fifty. Oh let us take heed of limiting the Holy one of *Israel*; that must be patiently expected, which is not presently to be conferr'd: the time of bestowing this peace is at the end, doe thou hold out waiting untill the end. *Ne deeris Deo in fide, & non deerit tibi in opere*, be not thou wanting to God in expectance, and he will not be wanting to thee in performance. In the mean time, let the *upright* man learn to *run with patience the race that is set before him*: to bear quietly the afflictions that were laid upon him, *Fortiter malũ qui patitur, post potitur bonũ*, he that endures evill cheerfully shal at last enjoy good certainly, the end wil make amends for all. Oh let the sweetness of the recompence mitigate the bitternes of our sufferings; the cloudiest Morning may have a red Evening, a pleasant Spring follow a sharp Winter, the most blustring Storm end in a quiet Calme, and the saddest trouble of the Just, not only may, but shall be swallowed up at last in fullest joyes. What the

Prov. 11. 18.

Isay 28. 16.

Luke 16. 6.

Heb. 12. 1.

Plaut. *Asin.*

Poet

Poet spake concerning the Fabrication of the World, and truly, not much unlike *Moses* description of the Creation.

Νυκτὸς δ' ἀυτ' αἰθὴς τὸ ἡμέρη ἐξεγένοιτο. Hes.

The Skie, and the Day sprang from the Night, may here fitly be applied *to the upright, there ariseth* the *light* of Comfort, sometimes *in*, alwayes after, nay, *out* of the *darknesse* of his sorrow. It was a pretty device of one *Giacopo Senzaro* an *Italian*, who having been long in Love, and much croft, fill'd a pot full of little Black Stones, and one White, saying, *There will come one White day*, (meaning that of Marriage) *which will make amends for all my Black dayes*. Let the perfect Man comfort himself in this assurance, that though the Kalender of his Life, may be full of miserable dayes; yet the day of his death shall be full of Joy, and the end of his Life, a beginning of that blisse which shall never end. Psal. 112. 4.

In fine, that counsell which *Solon* gave to *Crœsus* in the midst of his Glory, let me give to the godly Man in the midst of his sorrowes, *Respice finem*, Observe the end. Indeed this is that which may both darken the lustre of wicked mens Prosperity, and qualifie the sharpnesse of good mens Afflictions. And as it concernes the perfect Man to consider his owne end, so doth it behoove us all to regard the perfect Mans end: And so I am fallen upon the

2. Generall of the Text, which is the fit prescription of a duty to be performed in reference to this *perfect*, and *upright* person, in those words, *Marke* and *Behold*.

In the two Verses immediately preceding, *David* records his owne experience of the Wicked, and from thence incourageth us to observe our owne experiences of the Good: Thereby intimating unto us, that as the way of the Just and the Unjust, is directly opposite, so their end shall be manifestly contrary. And withall, that what he saw in his time, might be observed, and should be made good in the experience of all times. *God is the same yesterday, to day, and for ever.* The same, not only in his Essence, but in his Operation; in his Being, but in his Working, what he hath done, that he still does, and will doe: Divine providence ever acts like it selfe, and though it vary in par-

Quod ego observavi longa experientia, idem, tu quoque videbis, si diligenter attenderis. Mol. in loc. Heb. 13. 8.

particular circumstances, yet ever keepeth the generall course of rewarding every one at last according to their workes; and therefore former experiences are just grounds of future confidence, those dispensations of God towards the Righteous, and the Wicked, which holy men of Old have registred, may encourage us, to expect the same, to which end it is *David* here called upon us in the words of the Text, *Marke and behold.*

The duty here required we see is ingeminated, not only *Mark*; but *Mark* and *Behold*: The reason whereof, we may very well conceive to be both fervency in the Pen-man, and necessity in the Matter. Indeed these two do well together; where the duty is needfull, Zeale becometh the Preacher; that cannot be too often prest, which must be perform'd; 'tis like the frequent knocking at the Doore, that it may be sooner opened, the renewed strokes upon the Naile which drive it in the faster. Thus the Prophet *Zephany* perswading to that needfull part of Repentance, which consists in self-examination, not onely propounds, but repeats it, *Gather your selves together, yea, gather your selves together.* And the Psalmist here seeing a necessity of this duty, to prevent those dangerous mis-constructions, which otherwise carnall Reason might be apt to make of Gods proceedings; not onely sets it before us, but presseth it upon us in this double expression, *Marke*, and *Behold*.

Zephan. 2. 1.

But this is not all the reason that may be given of this Gemination, we may very well apply a double Object to this double expression of the act, and both out of the Text, to wit, the *upright* Man, and his end; what he does, and how he fares; *mark* his way, *behold* his end; *mark* his action, *behold* his retribution: both call for our consideration.

First, *marke* the upright man himselfe in the course of his life, indeed his intentions are onely known to God, but his actions are visible unto men: true Grace where ever it is, may be *seen, felt, heard, and understood*; 'twas our Saviours precept to his Disciples, that their *light should so shine before men, as they might see their good workes*: And surely, if good Men must doe their workes so as to be seen, we must see their good workes when they are done: and in this respect we must take notice of the *upright* man for a double end:

Mat. 5. 16.

First,

First, *Ut honoremus*, let us marke him, that we may honour him, and those Graces of God which are manifest in him: indeed the world lookes on the Saint with a scornefull eye, because with a Carnall; they say of him what those Jewes did of Christ, *He hath no forme or comelinesse: and when we see him there is no beauty that we should desire him.* Let us view him with a Spiritnall aspect, and we shall finde that worth which deservedly calls for our esteem: indeed the *upright*, as *David* well calls them, are the *excellent ones of the Earth:* though men cast them out as Drosse, yet they are the finest Gold; though men trample them under foot as Pebles, yet are they pretious Pearles: They are so in Gods account, let them be so in our esteeme. Isay 53. 2. Psal. 89. 3.

Secondly, *Ut imitemur*, let's marke the upright man so as to imitate him, eye his steps, so as to tread in them: 'Tis Gods goodnesse to afford, and should be our wisdome to make use of the Godly, *Tanquam statuas Mercuriales*, as Travellours doe of those Statues which are set to point forth the way unto them. Saint *Paul* calls the Saints of the Old Testament, *a cloud of witnesses*; alluding, no doubt, to that *pillar of a cloud* which went before the *Israelites* in the Wilderness to lead them the way. So should our eye be fixt on those Saints that are gone before us, or that live amongst us, as a cloud for our direction in the way to heaven. Twas S. *Pauls* request to the *Corinthians*, *Be ye followers of me*; we must be so of every *upright* man, and to that end *marke* him. Heb. 12. 1. Exod. 13. 21. 1 Cor. 4. 16.

Secondly, *Behold the upright man* in the close of his death, and this is that I conceive the Psalmist chiefly aimes at: So *Tremellius* his reading plainly manifests, *Observa integrum, & aspice rectum, finem illius esse pacem: Observe the perfect, and behold the upright, that the end of this man is peace.* He calls for, not a transient view, but a permanent aspect; as an Archer having shot an Arrow, takes not off his eye untill he sees it fall, so must we with a fixed eye behold the *upright*, till we see what becomes of him. This was that the Apostle *James* wills those to whom he wrote, to doe in reference to *Job*; both to look upon him in that way of patience wherein he trod, *You have heard of the patience of* Job, and withall in that end which happened to him, *And have seen the end of the Lord.* Indeed, this is that duty which concernes us in reference James 5. 11.

rence both to the good and bad, to look upon them not in their present, but future state. This world is a *stage*, whereon both the *Upright*, and the *Hypocrite*; the *Perfect*, and the *Wicked*, are *Actors*, and that which in both of these we ought chiefly to be *Spectatours* of, is their *Exit*: not so much how they come on, as how they goe off: in regard of the Wicked this was it which *Moses* wish'd the *Israelites* to fasten their eyes upon, and therefore, when *Corah*, *Dathan*, and *Abiram*, had rebelliously conspired against him and *Aaron*; he calls the people to a consideration of their end, *If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.* And in regard of the good, 'tis that which here *David* would have us chiefly to take notice of, *his end is peace*; nor is it without good reason, since by this means we shall best rectifie our judgements, and avoid false censures: So that these two words *Marke* and *Behold*, are, as it were, a bridle to keep us in from running head-long into rash judgings, when we see the *upright* encompassed with afflictions; and thus we must behold the *upright* mans end, to restraine us from passing wrong Sentence both upon God, and the Good; upon God, as if he were unjust; upon the Good, as if they were the most miserable.

Num. 16. 29.

Noli præcipitare judicium nec ferre sententiam ex proximo intuitu. Mol. in locum.

First, we must behold his end, in regard of God, *Ne iniquus putetur Deus, dum favet impiis, & justos affligit*, Lest otherwise we account God unequall in his dispensations: as indeed, who would not think it strange, to see the Godly corrected, whilst the Wicked are spared; those cast down with Sorrow, whilst these are lifted up with Prosperity? But the Glorious end of the Saints calamitous life abundantly cleares Divine Justice, and stops the mouth of Blasphemy; though now God afflict the Righteous, and the Wicked, yea, many times the Righteous, and not the Wicked, yet in the end he will put a difference betweene the Righteous and the Wicked, whereby the Glory of his equity shall evidently appeare, and therefore *Behold the upright.*

Glos. Aug.

Secondly in regard of the Good, lest we condemne him as miserable in those afflictious he undergoes: What Saint *Paul* sayes in another case concerning the Saints, *If in this life onely we have hope in Christ, we are of all men most miserable:* may with a little variation be used in this, if we judge of good men according

1 Cor. 15. 19.

ding to their condition in this Life, we shall acount them of all men most wretched; but let us stay our censure till the last, trace the Saint to his journies end, and then we shall freely confesse, that none are more blessed than the *Upright*, or happier than the *Perfect*.

To shut up this in a word of usefull Application.

'Tis the generall assertion of *Solomon*, *The wise mans eyes are in his head, but the foole walketh in darknesse.* Let us in this particular shew our selves wise Men, by having our eyes in our head, to *mark*, and *behold the upright mans end*. Let not the beams of the ungodlies prosperity dazle us, but rather wait a while t'l their dismall end, when we shall see their Sun set in a Cloud, their Candle go out in a Snuffe, and their hope sink into Despaire. Let not the Clouds of Misery, which, for the present hang over the *upright*, darken our eyes; but stay till the comfortable end, when he shall break forth as the Sun in his splendour, and shine as the Stars in Glory. 'Twas *Moses* his advice to the *Israelites* in their greatest strait, that they should *stand still, and see the salvation of the Lord.* Indeed, those two are well put together, *stand still*, and *see*, whilst a man moves swiftly, his eyes dazle, but when he stands still he sees clearly. Let us doe so, patiently expect, and diligently observe, that Salvation which God in the end will work for his Servants. That counsell which Christ gave to the *Church of Laodicea* let me give to you, in reference to this duty, *Annoynt your eyes with the eye-salve* of the Spirit, that you may rightly discerne, and wisely judge of Gods proceedings. Looke backward by the eye of experience, and see how God hath dealt with *upright* persons in the end; and then look forward by the eye of Faith, and conclude what God will vouchsafe to his people at the last. This done, I doubt not but you will both acknowledge Gods Justice, and admire his Wisdome; you will follow the good Mans steps, and desire his end. In a word, you will preferre afflicted Godlinesse, before pleasurable Wickednesse; persecuted Religion, before prosperous Rebellion; and despised piety, before advanced iniquity. Finally with *Moses*, you will *esteeme the afflictions of Gods people*, sweeter comforts than all the *pleasures of Sin. The reproaches of Christ greater riches than all the treasures of Ægypt*, having a *respect to the recompence*.

Eccles. 2. 14.

Exod. 14. 13.

Apoc. 3. 7.

Heb. 11. 25, 26.

pence of the reward, that blissefull peace which in the end shall be conferred on all them who walke before God *in Truth*, and with a *perfect* heart, according to this of the Psalmist in the Text, *Marke the perfect man, and behold the upright, for the end of that man is peace.*

I have done with my Text, but I must not end here. *Behold* another Text lies before us fit to be read, & perused by us. *Herodotus* maketh mention of a custome among the *Æthiopians*, to set the dead Bodies of their Friends in glazed Sepulchres, that their proportions might be obvious to the passengers; how needless soever that custome was, 'tis doubtlesse no more than just, that the pious lineaments of their mindes *who dye in the Lord*, should be presented to the living in the mirrour of Art. Indeed commendation after Death, is the tribute of a Religious life: Good workes are Jewels not to be lockt up in a Cabinet, but to be set forth to publique view. If Christ would have *Maries* name remembred in the Gospel unto the Worlds end for *one boxe of oyntment* poured on his Head; we cannot imagine that he would have the many pious and charitable deeds of his servants to be buryed in *Oblivion*. Consult the Scriptures, and you shall scarce finde any godly Man laid in his Grave without an Epitaph of Honour. View the Fathers, & you shall observe it their practice to honor the death of the Good, by giving them their deserved praises: So did *Ambrose* to *Theodosius*; *Nazianzen* to *Athanasius*, *Hierome* to *Nepotian*; and *Bernard* to *Malachias*, and *Gerard*. The truth is, in reciting the vertuous acts of Dead persons, we doe not so much advantage them, as benefit our selves. What doe they need glory on Earth, who are glorified in Heaven? *Nostrâ interest non ipsorum*, its our interest, not theirs, since by their examples we are provoked to good workes: Nay, let me tell you, in rehearsing their Graces, we doe not so much honour Them, as glorifie God. 'Twas the Greek Fathers Apology for himselfe, τὴν ἀρετὴν ἐπαινῶν, θεὸν ἐπαινέσαιμι, παρ' ὃ τοῖς ἀνθρώποις ἡ ἀρετή, in praising vertue, I extoll the God, who is the donor of it.

Bern.

Greg. Naz.

I cannot then, (at least justly) offend any religious Ear, if I shall endeavour to delineate the singular worth of this illustrious Knight, whose Funerals we now solemnize. And here it fares with me, as with a man in a Garden, full of choice Flowers, that knowes

knowes not where to pick: abundance of matter making me almost barren of expression. As for a compleat Enumeration of his Vertues, 'tis a work which neither my scant Abilities can performe, nor will the scantling of time permit. It cannot be expected, that a good Life, which hath been weaving a piece of Graces for threescore yeares, and upward, can be spread before you in a few minutes. Besides, the History of his Life, and Narration of his Worth, calls for a *Livie* rather than a *Florus*; a *Demosthenes*, rather than a *Phocion* to undertake it. I want time to draw his Picture to the length, and skill to doe it to the Life: yet, *Ex pede Herculem*, spare me but your patience a while, and I shall (though rudely) draw some few lineaments, by which you may guesse at the rest.

Let it not then be accounted flattery, if I take up the first part of the Text, and apply it in particular to him: *Marke* this *Perfect*, *and behold* this *upright Man*. *Mark* him in his Life, how Exemplary? *Behold* him in his Death, how Happy?

Not to expatiate in the Characters of his Life, I shall limit my discourse, by a double consideration: *Mark* him as a Magistrate, *Behold* him as a Man; *Mark* him as a publique Governour, *Behold* him as a private Christian; and in both (setting aside Humane Frailties) you shall find him well worthy these Characters in the Text, *Perfect*, and *Upright*.

1. To make up a *perfect* and *upright* Magistrate, two things are especially requisite: Wisdom in discerning, Impartiality in Judging: both of which were eminent in this Worthy, whom God iudued with a perspicacious eye, to discerne between things that differ; and a resolute heart to doe justly, without any respect to persons. He was farre from *Cæsars* temper, who said, *Melior causa* Cassii; *sed denegare* Bruto *nihil possum*: *Cassius* his cause is better, but I cannot deny my Friend *Brutus*. Private respects could not sway him in publique Censures; he put off all relations to a friend, when he put on the Robes of a Magistrate; he was neither backward to encourage Vertue, nor yet to punish Vice; and though otherwise, of a tender, and melting disposition, yet in matters of Judicature he was wont to say, *A foolish pitty, is Cruelty*. In summe, the integrity of his Spirit in administration of Justice was so evident, that I doubt not, but many in this

Congregation who sat with him in publick Courts can abundantly attest it: It pleased this City to put him upon severall places of great Trust and Honour; & not many years since, he was thought worthy to be invested with the highest Office of Dignity and Authority, in which he behaved himself so Faithfully, Couragiously & Discreetly, that I may justly say, *His place did not so much honor him, as he his place.* A true Patriot indeed he was, losing, for a time, his Liberty, hazarding his Estate, shall I say his Life, for the defence of this *City*, which he then conceived to be surrounded with dangers.

2. You have seen his steps as a Magistrate, *behold* him now as a Christian: A *perfect*, and an *upright* Saint is one, who, though not exactly, yet intentionally observes the precepts of both Tables; giving (at least in desire, and endeavour) to God and Man, that which of right belongs unto them. Of both these, we shall finde him a most conspicuous Pattern.

1. *Behold* him in his *Religion*, he was one who Copied out his Life, according to the Old way of Christianity; wherein he writ so faire a Hand, that I believe few come near him. In his *Devotions* he was neither foolishly Factious, nor Popishly Superstitious: He *Worshipped* God *in that way*, which the Papists call *Heresie*, and Schismatiques call *Popery*. His delight was fervent in, and therefore his repaire frequent to the House of God; esteeming (according to the *Hebrew* proverb) those Garments most Gay, which were sullied with the dust of the Temple. And as his often addresses to these publique places of Worship whilst he lived: so the large summes of Money he gave to the Edifying, and Repairing of them when he Dyed, fully proclaime that to be true of him, which *David* said of himselfe, *The zeal of thy house hath eaten me up.* Singular was his reverence in attending to Gods Word, and affectionate his respect to the dispensers of it, *Esteeming them highly in love for their workes sake*; among whom I must gratefully acknowledge my self (though the unworthiest) to be one, who had no small share in his favour. This cordiall love of his to Gods Messengers, was so much the more to be commended in him, by how much it is so rarely practised among us. That complaint of the Prophet *Jeremy*, being too much verified in this our Age, *They respect not the person of the Priests.* And withall, it was so much the more imitable, in that it was not only

Psal. 69. 9.

1 Thes. 5. 13.

Lam. 4. 16.

onely Verball, but Reall; in Expression, but Action; in Respect, but Relief of those whom he thought *Orthodox*, & found *Necessitous*, to whom (besides many particular, and liberall supplies in his life) he hath bequeathed *an hundred pound* at his Death. Adde to all this, that which indeed denominates him the *Upright* man in the Text: he gave Meales of private Devotion to his Soule. 'Tis a good saying of the Father, *Non est vera religio, quæ cum Templo relinquitur*. That Religion is not sincere, which leaves a Man at the Church Door; if you will find out a mans Integrity follow him Home, trace him to his Closet; observe his conscientious regard of secret Devotions: this (I am certainly informed, by them that intimately knew him) was his practice, often retiring himselfe in secret: *Ubi lacrymas non hominibus offerebat, sed Deo*, where he poured forth teares to his God, for his own, and the Sinnes of the Nation: yea, not onely in the Day, but Night, in his Closet, but on his Bed he sought his God: Often expressing to his no lesse dearely, then deservedly beloved Son-in-law, *How glad he was of his frequent wakings in the Night, since thereby he had opportunity to praise his God, and Pray for the settlement of this miserable distracted Church and Kingdome.*

Lact.

Hier. de Nepot.

2. You have seen him in relation to God, behold him in reference to Men, and truly, in what relation soever you please to view him, you shall find him Praise-worthy. Whilst blest with a Consort, he was an affectionate Husband. Towards his Children a tender Father. To his Servants a loving and helpfull Master. To his acquaintance a faithfull Friend, and in his Commerce with all men, a just Dealer. I cannot stay to inlarge on any of these, only let me present to you, that Grace of Charity wherein I am confident he out-stript many, though otherwise of equall ranke with him. As God had blessed him with a faire Estate, so he gave him a large Heart: nor was he more carefull by industry to get, then forward by Charity to give. He had learnt the best derivation of *Dives* from *Divido*, dividing much of his Estate among those that were indigent; besides, those pious uses formerly mentioned, he hath contributed much to charitable ends. To the *Towne of Plymouth*, which had the Honour to be the place of his Birth, *Five hundred Pounds*, for the yearly Cloathing of their Poore. To *this Parish*, whereof he was a principall Member,

Two hundred Pounds; besides various other gifts to severall Hospitalls, for the releasing of Prisoners, and the like. And that which was most deservedly imitable in him, was that he caused the *light* of his good Workes to be carryed before, as well as behind him. He made his owne *Eyes* the *Over-seers*, and *Hands* the *Executors* of his Charitable minde: Witnesse, besides many private, and personall Reliefs, that ample Guift of *Five hundred Pounds* which in his life he bestowed on *Christs Hospital*, of which he was sometimes a *President*. And which was no small incouragement to him, and may be to others, in shewing workes of Mercy; he found that he gathered by Scattering, his Store encreased by Distributing; and that *Bread* againe in his Cupboard which he had *cast on the Waters*.

Considering all this which hath been said, (whereof not one tittle is more than what I either knew my selfe, or have been credibly informed of:) I think *Envy* it selfe cannot deny him (in an Evangelicall sense) the title of a *Perfect*, (or if that may be too much, yet of an *Upright*) *man*.

There is yet one Character more, which the Vulgar reading affords, and I cannot omit, it so fitly agrees with him: and that is, *Vir Pacificus*, he was a Man of Peace; he much desired unity in Affection, where there was diversity of Opinion; and therefore he was wont to say, *There should be more love amongst us: If my Friend differ from me in Judgement, let me shew love to his Person, though I dislike his Opinion; and let me pray that God would direct him in the right way*. Neither his Prayers, nor Counsells were wanting to the peace of Church and State: which peaceable disposition, however in this our contentious age it be accounted a Crime, yet, I am sure in Gods esteem, 'tis a Pearle of great Price; and whilst Men looke upon such as their Enemies, God reckons them as his Children.

To shut up this, it was a notable speech of *Antigonus* when *Zeno* dyed; *Quale theatrum amici?* Meaning that in his life he beheld a representation of many excellent Vertues, with which he was inamour'd. The like complaint may all who knew this *worthy Knight*, take up concerning him. What a *Looking-glasse* of Virtues, *Theatre* of Graces have we lost? one, in whom there was a rare combination of *Severity*, and *Meeknesse*, *Gravity*, and

Conr-

Courtesie; *Charity*, and *Frugality*; *Zeale* and *Discretion*. I cannot better resemble him then to the stone *Garamantides*, which, though it cast no great lustre outwardly, *Tamen intus habet aureas guttas*; Yet hath golden drops within; his delight being more in internall sincerity, than in Externall showes.

To draw to an end, *his end* must needs be comfortable, whose *life* was so profitable; and indeed so it was; There were a paire of Vertues, worthy our observation, which he expres'd in his sicknesse: *Patience*, and *Confidence*. A quiet submission to Gods will, and a sweet repose in Gods mercy; Both which, though opportunity favour'd not me to be a personall witnesse of, yet I doubt not but my reverend Brother (who officiates in this place, and was often with him) can sufficiently attest. The pangs of his disease (which could not but be grievous) he under-went with a quiet cheerfulnesse. And when his friends that stood by him, minded him of making his peace with God; He returned this Answer, (worthy to be written in Letters of Gold, and fit to be engraven on all our hearts) *Remember thy Creator in the dayes of thy youth: old age and sicknesse are no fit times to make peace with heaven*: blessing God *that his peace was not then to make*. So that now I may very well take up the latter part of the Text, and assert it of him, *The end of this man was peace*. He dyed in that peace, which was promised to *Abraham*, before that utter ruine comes, which seems to hang over his native Countrey. He dyed in peace, in his owne house, not in a prison, after all his sufferings, quietly breathing forth his last, in his owne bed. And which was best, he dyed with a quiet mind, in that comfortable sence he had of his reconciliation to God, through faith in the merits of his Saviour. Nor must I forget to apply the vulgar reading of this latter clause in my Text, to him, *There are remainders to this peacefull man*; The relict of an hopefull posterity; God lengthning his dayes so far, as to *see* not onely his *children*, but his *childs children*: upon whose heads, I doubt not, but his graces, through Gods mercy, will procure a plentifull showre of blessings to be poured down. And not onely so, but to him likewise there was the *remainder* of a good name; like a Taper of pure wax, he burn'd clearly in his life, and hath left a sweet savour behind him at his going out. And as I hope his soule now partakes of that glory which is pre-

pared for the Saiuts; so to his body that must now be laid in the Grave, there is the *remainder* of a glorious resurrection, to that immortall blisse which is reserv'd in heaven for all them that love the appearing of Christ.

Let not then his Children or Allies grieve beyond measure, because not without hope: let them not spend too many teares in vaine upon his grave, but rather let them, and all we who know him, esteeme his *Memory blessed*; and though we can now no longer *marke* him going before us, or *behold* him conversing among us, yet let us still remember him, and that so, as to resemble him: let us so imitate those graces which here he practised, that we may come at last to be with him, in that glory whereof he is now posseſt for ever.

FINIS.